



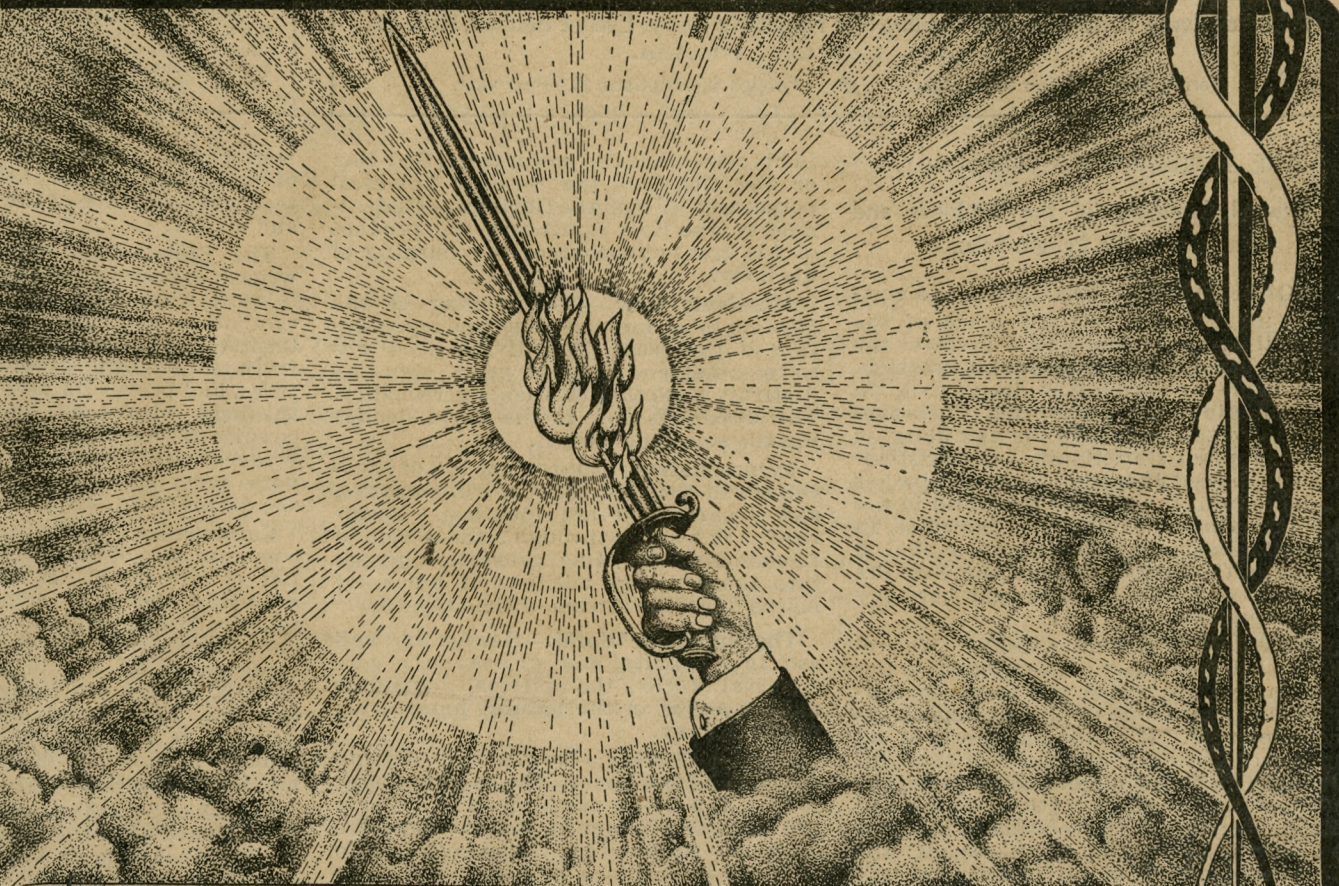
THE FLAMING SWORD

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 613

The Great Question of Human Duty.

Righteous Regulation of Human Conduct Through Knowledge of Human Origin and Destiny; Man's Obligation to God, and God's Obligation to Humanity.

KORESH.

IN CONSIDERING THE SUBJECT of morals, or the question of human duty, there should be a distinction made between ethics or morals, which may be either true or false, and human duty or obligation founded upon principles scientifically formulated and predicated upon the basis of the perfect standard of righteousness. Man sustains a positive and definite relation to causation; and the cause of his being is so correlated with the continuity of existence, that a knowledge of that relationship must enter as an important factor into the guardianship of ethical device. Without a knowledge of human origin and destiny there can be no correct formulation of rules for the regulation of human conduct. It is positively known that the most advanced thinkers and investigators of the present time (we mean such as are generally regarded foremost in scientific attainment) confess themselves ignorant of the origin of life, ignorant of the causes which have conspired to bring into existence the universe with all of its diversity of form and activity, which is open to our observation, inspection, and exploitation.

Morals may be either true or false, according to the standard of obligation; hence a moral man from one standard may be a very immoral man from another standard of righteousness. As the duty of each man must have such a regard to his ultimate achievement, in the perfection of his character and in the regulation of his functions, as to bring them into harmonious relations with the universe as a whole, and with men as a part of the universal fabric, his duty to himself and

to the cause of being must be defined with regard to the accomplishment of his triumph, and not with regard to what society demands as countenancing its own code of moral obligation. The code of ethics governing the people of Jerusalem under the Roman government was of as high a standard as the moral code of our own time; but the Romans were so far from comprehending the standard of the Man who attained the pinnacle of human glory, that he found himself face to face with their moral code and its application, to the extent that his effort to perform the uses of obligation to God and men brought him to an ignominious death upon the cross; and we are absolutely certain that adherence to the life he inculcated would bring into contumely any who would follow in his steps.

Man's Obligation to God.

Man's obligation to God, according to the common Christian standard, is his first and highest duty. But if we consult the modern "scientific" thought in the matter, we are told that there is no definite proof that there is an intellectual and intelligent consciousness; or if there be any such character, it certainly is not personal. Now, when we consider the fact that the Christian world has gradually yielded its own convictions to "scientific" dictum, we have no assurance whatsoever that the religious sentiment may not finally succumb to the authority of the atheistic and infidel "science" of modern times; hence, the consideration of our obligation to the cause of our being is left to doubtful uncertainty. If the so called scientific thought of the times is in doubt regarding the character of causation, and

we follow that "scientific" uncertainty, we must confess ourselves unable to define our duty in that direction. We must know something of the character of that to which we are obligated, before we can correctly discharge that obligation.

Professor Loeb, scholastically endorsed and encouraged by the current literature of the day, is investigating the processes of life upon the general basis of the conviction of the evolutionary theory; but in whatsoever manner, or in whatsoever direction his investigations may carry him, he is demonstrating the fact that the whole world of modern thought is unacquainted with the laws of origin and destiny. The press has been enthusiastic over what it terms the Professor's discoveries. We have very critically examined his claims, and have followed his methods and operations, but for the life of us we cannot see that he has given to the world anything new or valuable. He has added some more uncertainty to the overwhelming ignorance of the modern world.

Koreshanity comes at a time when the world confesses its ignorance on all subjects; when the church, having fallen away from its first knowledge and first love, accepts the dictum of so called science, and believes the fictions predicated upon the basis of absurd assumptions. It comes with the science of life predicated upon a primary premise, which it has absolutely demonstrated; it brings to the world the reestablished truth regarding the Godhead and his personality. Koreshanity demonstrates the fact that the perfected Man, personally manifest nineteen hundred years ago, was the Lord God. Knowing our Creator, we may consistently study our moral obligation; we can truthfully say that our first duty is to God. This may be defined in few words; namely, to know his commandments and to perform them. If man's moral obligations, which may be falsely defined, are found to be in conflict with his obligation to his Maker, men may find themselves in the same critical relation to man-made laws that the Lord found himself at the beginning of his authorship of the principles which governed the primitive church.

In entering more profoundly into an investigation of man's relation to the causes of his presence in a universe which he denominates illimitable and incomprehensible, we find it essential to designate the reasons for human obligations to the causes of man's sorrows and his joys, and why there exists a necessity for sin, sickness, and death, as factors in the rounding-out and perfection of human character. In fulfilling the laws of our relationship, our first essential duty is to know God. This is imperative, because to know God is to be familiar with the cause of existence; and knowing the cause, we know the *destiny* of man. If we know the cause and purpose of the authorship of our being and

destiny, then we are in the line of being able to work out that destiny in the light of rational devotion, and the unmistakable direction of the activities which must carry us to the goal of our highest aspirations.

In our insistence upon the necessity for knowing God, we do not involve the ordinary use and meaning of the term; a knowledge of God means, in the sense in which we have employed the term, a thorough acquaintance with the source of causation. We must know whether that source is personal or impersonal; whether the cause be "it," or a personal being; whether the cause be local and in the least form of the universe, or general and in the greatest form of the universe. The questions involved are, whether God is in the form and quality of man, or whether God is male and female in one or two forms. The basis of these knowledges must be an acquaintance with the entire structure of the universe; and such acquaintance determines the fact of its limitability—whether that knowledge belongs to God or man. God cannot know his own universe unless it has limitations, and unless he himself has limitations. Our knowledge of the authorship of our being must be wrought within us, through the operation of the Godhead working in us and becoming one with us. "For it is God which worketh in you, both to will and to do of his good pleasure."

The human race finds itself in conditions of occupation in nowise satisfactory upon any of the lines of its relationship or activities. The race is enthralled with the agonies of despair,—sin and death constituting the unmistakable concomitants of its career. It has been declared, and believed in by many, that "Whatsoever is, is right." We declare that "whatsoever is, is a necessity;" and we thus modify the statement because terms are employed to distinguish and designate. Right and wrong are distinguishing terms for contrary qualities; for if there were no wrong there could be no right. Whatsoever exists, however, is a necessity; and we will proceed to state the reasons why. Man must be the fruit of the Tree of Knowledge of good and evil before he can distinguish between these two qualities.

If from a Biblical point of view we were to estimate the source of good and evil, we would take the declaration, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things," as our authority concerning the origin of both good and evil. We would define the causes for and the character of such authorship. In the same act in which the Lord creates good by his voluntary power, he creates evil by a reflex and involuntary power. God is therefore the involuntary author of evil. Man can only know of evil by experience; his acquaintance with evil is by and through his experience with evil. He knows of sin, sickness, and death by actual experience; and his knowledge of the life in which there is no sin, sickness, nor

death, is through contrast of the one condition with the other. Man is rounded out in his being, because of all his experiences with all the conditions of evil and good, by which means he can reject the evil and accept the good, and thus become the fruit of the Tree of Life. If man seeks life according to the laws of life, through obedience to these laws as understood and applied, his moral obligations must of necessity be of a different character from those imposed by such authority as confesses itself ignorant of the laws of being, and what it authorizes as scientific claims, being predicated upon the basis of confessed assumption.

The Obligations of God to Man.

THE SUPREME OBLIGATION OF GOD TO MAN, IS THAT HE ULTIMATELY SAVES EVERY MAN THAT HE CREATES.

"And I, if I be lifted up from the earth, will draw all men unto me." Suppose a banker holding in trust an amount of money or other wealth, fails—according to the banking laws of the state or Government—to properly secure that trust; he is strictly held to account, and suffers the penalty of the law. This is part of man's legally defined obligation to man. But what is man's opinion of God, as defined by the tenets of the modern church? Judging the Creator from the standpoint of the men who determined the character of the centuries which preceded the so called Reformation of the sixteenth century, God is a tyrant, and should be held responsible for his failure in the creation of man, even if heaven and hell rise in rebellion.

God is declared to be "infinite" (we employ the term according to modern usage), and man is declared to be coincidentally finite (this term is also employed according to customary usage); and the "infinite" God establishes an "infinite" law, and demands of the "finite" man that he fulfil the obligations of that "infinite" law. He intentionally creates man so that he may sin against the law, that in his scheme of redemption for his (God's) own glory, he may save some and damn others to endless punishment. Judging the possibilities of the Creator from the estimate made of him by the adulterated church, we are compelled to admit that he is all-powerful and omniscient; and with these qualities, the redemption of all men would be possible but for the reason that he will not prevent the fulfilment of his little scheme of glorifying himself, through the damnation of a majority of the human race throughout the endless ages of eternity. After millions of people have writhed in torment for thousands of generations, God still laughs at their calamity. This is a fair statement of modern orthodoxy; but of course it is all a fiction of the imagination, warped by centuries of midnight darkness—a fabrication founded upon man's injustice to man.

We cannot ignore facts. We observe the sufferings

of the human race—sin, sickness, and death marking the progress of man's career from generation to generation; and we ask, Could not this have been avoided, and the sufferings of humanity have been obviated? Had it been possible for a loving God to prevent death, with all of its concomitants, death would not have been allowed to enter as a factor into the universal economy. The climax of human development is the attainment of Sonship to the universe; man is to become the offspring of the Almighty. This should be according to all of the indications of the laws of being; and it is a fact according to the declarations of the Scriptures. "As many as received him, to them gave he power to become the sons of God." Then why were the hells of mortality, in which man finds his career, instituted? Because it is a part of the economy of being, essential to human development, in which God operates inherently to fulfil all the conditions of experiences which round out human character, to make of men the Sons of God. God will fulfil his obligation to man through human redemption to the uttermost, bringing out of the hells of human experience all who are educated sufficiently to distinguish good from evil, by having so experienced both as to be full in discriminating powers. It is for this reason that inherent law provides the hells of human degradation for the richness of the scholasticism which the hells insure to men.

Shall man be confined, in his moral obligations, to the laws and principles which men have instituted while in the bonds of iniquity and in the gall of the bitterness of medieval and degenerate times? Some tell us that the moral sentiment of generations past is the sure determination of the ethical standard of the present. Let us again invite attention to the moral etiquette of nineteen hundred years ago, when it was not right to incur the displeasure of friends by a declaration of the truth. The Lord Jesus was an invited guest at the table of a renowned man. The prevailing etiquette of that time was identical with the etiquette of our own day. It was then, as it is now, the height of courtesy to tickle the faculty of approbation, and to say all the good things about the host and his guests, that appeared upon the surface, and a good many things that did not appear, and to leave unsaid the things that might have been as apparent. What was the attitude of the Lord at that time? He took occasion to tell the truth about the host and his guests. It made him of no reputation—but did it lessen the magnanimity of his character? The Lord did the right thing in the right place; it cost him his life to carry out the true principles of ethics, but he fulfilled his moral obligation and set the human race an example of ethical refinement which should constitute the basis of all our efforts to direct the ethical culture of our own times.

Human duty demands that we know some things

of which men are ignorant, even though they declare themselves scientists. Man should know God. In knowing God he knows the laws of his own being, and in this he may determine that which will redound to the perfection of his own character, though it destroy his reputation with men of the present generation. The law of love to the neighbor should constitute the basis of moral service. Having found the genuine principles of life, by which we mean those principles that will lead us to the attainment of immortality, it is our duty to our fellowmen to set those principles in opposition to whatsoever may militate, in the courtesies of morality, against the acquirement of that of which the world knows nothing and cares less. The science of the structure of the physical universe must constitute the basis of our knowledge of God.

New Century Studies and Reviews

Lucie Page Borden

ORGANIZATION OF CONSTITUTIONAL GOVERNMENT.

The Necessity and Uses of Constitutions; Conditions in the Russian Empire; Invasion of the Rights of the People.

THE THREE FORMS of government generally known are the empire, kingdom, and democracy. A bureaucracy, such as that found within the Russian empire, has been the means of conducing to the instability of organized society. The threats which have been made against the head of the Russian empire seem to point to the obliteration of organization. They seem to be an attempt to destroy one man, not simply for the purpose of dethroning a tyrannous and exacting ruler, but to overthrow government. They are not so much of a menace to organized society as might be supposed. Were these threats to be fulfilled, it would not be shown that the Russian people stay long dispossessed of a sovereign.

The unity of the people depends upon the chief. He is the one in whom the forces of the nation center for the time of his administration. The most remarkable demonstrations of affection have been seen in connection with the person of the sovereign; and even in a republican form of government, it often happens that the chief executive becomes during his term the most famous man, being revered by all.

The Constitution of the United States provides a charter of American citizenship. It is the most salient expression of the will of the people. No one dares to impeach this charter of constitutional life without having an unbridled ambition. The folds of the American flag itself are not more sacred than the sheet of paper which displays the names of the early founders of the American states. The dauntless courage which animated the chief men of the nation in penning this document, gives it one of the best claims to veneration.

They saw that in order to bind society as a unit, something more was needed than a man to stand at the head of the nation. Be he never so pure in his integrity, he may differ from the views of his people, and he may unwittingly injure them. The Constitution is a restraint and a guide. It assures the sanction of the people for those acts which are in obedience to its tenets, and it proclaims the delinquencies of an inexperienced ruler who would tamper with organic unity.

The necessity for such a restraint, has it not been seen over and over again during the stormy times of the civil war? What hand more sure, what eye more keen than those of Lincoln, the patriot? And yet, if he had found no charter of constitutional liberty, would he have done as he did in many an instance? The veto of the President has more than once exercised a corresponding check upon the unwary impulses of the crafty. The members of Mr. Cleveland's cabinet did not expect he would avail himself of it quite so frequently, but his wisdom, if not unquestioned, was justified in the eyes of many before his signature was dry.

The Russian bureaucracy bids fair to be followed by a period of anarchy. This means a time when there is no head or center for the affections of the people to rest in and embrace. It corresponds to the time when the world is in doubt if there be a God and its general sentiment is atheistical. The time of confusion is sure to be succeeded by a return to organic unity and a supreme center. Did not the French try the Napoleonic code after vainly looking to the goddess of reason?

The Constitution of the United States meant the birth of the nation; and the obliteration of the constitution means its destruction. Wheresoever the spirit of the Constitution is violated, there is a nail driven in the coffin of the republic. The spirit of American institutions is violated through the imposition of the union label. It is violated through the denial of the rights of the laboring men. It is violated through the determination of the majority of the voters to keep the unions active and strenuous in enforcing strikes at the risk of starving women and children.

They say—these leaders of the people—that what they order in the name of the union is justifiable in the end and will be of ultimate advantage to the laborers of the country, though some are sacrificed. It is not true, for anything that tends to prolong the fight between labor and its antagonists is hostile to the spirit of the Constitution which does not enjoin civil war. Fratricide is not confined to individuals nor to labor unions. It is also the crime of a plutocratic party that says to the laborer, "Thou shalt not possess the land thyself."

The accommodation of a thousand strikes would not change the hostility which exists between members of the same country under the same laws. The seat of the trouble lies deeper than is thought. It is in the very marrow of the Constitution where the laborer finds his difficulties met. Does it not enjoin the right of all men to the pursuit of life, liberty, and happiness?

What can be done for a man like Mr. Rockefeller who forbids thousands and thousands of his fellow citizens to exercise this God-given right? He keeps money out of circulation; he drives small corporations to the wall; he owns the earth, so they say, but he does not own God Almighty.

The organization of a constitutional government in Russia is imminent, for the people demand it; and a new United States may be formed upon the ruins of the present empire. Who can tell? But if such a government is organized, will it suffice to meet the wants of all? It has been seen that the best of constitutions has not prevented the evasion of the principle of human liberty in this country.

In England with its charter, there is a special crisis now among the poor. Deputations from the various trades all over Great Britain are going up to London to speak for the passage of a bill to relieve the poor working men. There is said to be more discontent now among them than at any time since the irruption of Jack Code and his rabble, into the capital. At the Dockers' Congress, held recently at Bristol, a speaker stated that there are over a million men and women out of employment and that fifty per cent of dock laborers get only two and a half days work per week. A bill is now being brought before Parliament by Mr. Balfour to provide work and relief. In the meantime, while the "unemployed workmen's bill" is pending, it is said that "a regular Coxey's army" pours into London.

Should it not be the aim of the people to refine and humanize society, and to blot out the curse of slavery by substituting a condition of freedom? If the pursuit of happiness is not possible under present conditions, some radical change must be imminent.

The Russo-Japanese War, as Viewed by a Russian War Correspondent.

THE RUSSIAN VICTORIES during the past few months have surprised the world. Nobody would have dreamed that the immense fortress of Port Arthur would have fallen into our hands in so short a time, or that the Vladivostok squadron would have succeeded beyond our wildest hopes. It has been a surprise to the civilized world to see the facility with which the huge engines of war are wielded to incapacitate the enemy. The diminutive Japs are too small to stand under the fire of these ponderous machines, and they have given way in every place where they have been put under Russian fire.

The security of the Russian empire is now assured. The Czar has a firm grasp on the sceptre. His fearlessness in rebuking the consummate insolence of the revolutionists is an example to all nations. When they came to the very gates of his palace with their foolish clamors, they met with a reception of such a nature as to reveal in an instant that the ruler of all the Russias is no fool himself. The lessons which the Japanese have learned in naval warfare are in everybody's mind. It savored of presumption to see these little men with their tiny forms trying to compete with the great Rus-

sian generals who could crush them with a sabre stroke! The only hope of the Japanese lay in their navy; and when Rojestvensky practically exterminated Togo's fleet, they should see that the better part of valor is discretion.

The insolent deportment of the Admiral in the presence of his great foe is a source of regret, for he is said to have shown himself almost as if he, and not the noble Russian, were the victor.

The superhuman bravery of the Russian soldiers who precipitated their comrades into the sea in order to escape hearing the cries of the wounded lest it distract their minds from battle, has met the approval of all just writers. It is thus that victories are won through the self-abnegation of patriots.

There have been numerous inquiries for the number of the dead on the Japanese side during the last naval engagement. It is estimated that it exceeds all precedent. Certainly it seems to have been instrumental in destroying the conceit of this puny nation, which has dared to lift itself up by attempting to compete with Russia on her own ground, in the hope of depriving her of her justly earned territory of Manchuria.

The Russian victories have already told the world that the prowess of Peter the Great has descended to his nation, and that in the consternation of the Japanese, has been seen the valiant spirit of him whose will showed that he dreamed of seeing Russia a world-power laying down the law to kings.

The clemency of the Russians in spending money to establish schools for their prisoners, in order that these pagans may learn something to ameliorate their condition, is marvelous and will add immensely to their excellence in the eyes of the humanitarians.

Altogether the campaign has proved to be one of the greatest advantages to Russia from a monetary standpoint. The malicious report circulated by an Englishman to the effect that the gold reserve shown to strangers in the treasure rooms of the Czar consists of military buttons, has been refuted. Still, should any lingering doubt remain as to Russia's financial credit, it must be obliterated by the evident desire of France to put all her moneys into circulation in the empire.

The Russian squadron went to the Straits of Korea to swell the conquests of the Czar; and it is not strange to hear rumors of peace desired by the unfortunate Japanese through the mediation of Mr. Roosevelt.

Knowledge of the Laws of Form.

THE RULES OF GRAMMAR constitute the bony framework of the body. We cannot have a language without a form, and this form must be built up according to the laws of order. The parts of speech have received different names, and each has its use.

The crudest construction differs from the most finished, as a beautiful anatomical structure differs from the lowest development or the most misshapen form. When one part of speech is used out of its own capacity, it forms a solecism. When a person says, "I don't want them things," he is using the objective pronoun in place of the adjective, *those*. A pronoun stands in the place of a noun. An adjective describes the noun. "Them things," is a misuse of terms and shows a faulty construction.

Suppose the English language has not reached its perfection, or is destined to be superseded. Shall we therefore emancipate ourselves from all laws and speak the language of the vulgar? Nobody ever said that ignorance is power. A knowledge of the laws of form is essential in every department.

~General Contributions~

THE CREATION OF PEACE.

The Present Cry of Peace is Vain; the Lasting Peace of the World Must Come Through the Great Shiloh.

BERTHALDINE, MATRONA.

THE EFFORT to create peace in a world of competition, which the Almighty condemned to perish by the sword and by fire, is ordained to be futile. A world or dispensation of events conceived in sin and shapen in iniquity, embodies the forces which inevitably effect its destruction. A dispensation, to be characterized by peace, must be constructed in accordance with the universal laws of divine righteousness or commonwealth.

The Almighty declared, "I make peace, and create evil;" and by his name Jehovah he proclaimed, "I came not to send peace, but a sword." Jehovah the Almighty went into the thickest of this world's fights, and he will never leave the field until he destroys the devil and all his works. The heavens and the earth of this dispensation are to pass away with the thunderings of mighty battles. Wars and rumors of wars are to multiply and intensify to the end of the "all things" of the present social order. The last state of the man of this dispensation is foretold to be worse than the first. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

In all the decisive battles of this world's conflicts, there are just two parties striving for victory—"Michael and his angels, and the dragon and his angels." Spiritually the twain discern each other. Naturally, in nations, personalities, etc., they may be identified in the course of events, by the law and the prophets as interpreted by genuine scientists. The mockers of Wisdom's ways of attaining righteousness and peace, will cry, "Peace, peace," to effect but a truce to hostilities, that they may better prepare for more desperate war. This world's variety of active peace-makers would scornfully ignore the only platform of righteousness upon which the Lord will ever create peace.

Jehovah came nineteen centuries ago to a wicked and adulterous generation that made void the law of his sole righteous personality. That same generation still continues in sin that grace may abound. The days of grace end with the promised "increase of knowledge" now scattered abroad in the earth as the science of the Koreshan System of Universology. This science will be made available to every capacity comprehensive enough to receive it in fundamentals. This science is the peace arbitrator for all who will have peace on the terms of its author and finisher. The promised Shiloh is present to institute peace negotiations for the world that shall constitute it his kingdom in earth. These negotiations exact an indemnity from mankind that will free the world from all its financial obligations, and further, will

arrange for practical righteousness in all things that pertain to personal and national life.

The Almighty cannot allow any permanent peace to exist save on his own terms and on his own platform. Until the warring nations accept the terms of the Almighty, every man who joins the cry of "Peace, peace," now being attempted on the illegitimate basis of competition, is a traitor to his Highness, and will in the course of events be dealt with assuch. Let us have war, say we, till we see the complete destruction of this present evil world as to its evils. A fight to the finish is what the warring elements need.

Let "every refuge of lies" be swept out of existence in national policies, and every nation be forced into the open to demonstrate what spirit it is of. Let the right of vidual men and women to enjoy peace be determined by their acceptance or rejection of the terms of the Almighty, their one reliable creator. The days of whited sepulchers are numbered. The laws of healthy national life may no longer be ignored with impunity, for they are the laws of God Almighty, the final fulfillment of which was insured by the sacrifice of his name Jehovah.

Men who honestly desire the kingdom of heaven to come in earth, may be of it and exercise its functions to give health to all nations by establishing an unimpeded free circulation of all that, as blood equitably classified and distributed, goes to make up the health of man's life in the flesh. Guards and criterions of equitable commercial uses there are, which have a legitimate right to eternal life; but the fiat money of the greedy usurer is not one of them. It belongs to the numbered days of the competitive system, and is the exciting cause of race suicide and all the present deadly national strifes for commercial supremacy.

"Why this waste?" the Lord of the harvest cries when he comes to claim his own. Militant armies represent the waste of national life; and all the industrial economics known to competition cannot keep pace with this ever-increasing drainage of the vitality of nations. Competition practically "saves at the spigot, while bung-hole leakage is unstopped." Every existing nation is under a burden of debt to the usurer, from which it cannot hope for relief while in bondage to the usury of competition. The sweat of man's brow and his soul weariness are well represented by the famous "Man with the Hoe," and Bunyan's man with the muck-rake. Filthy lucre must be continually rolled over and over in mental and moral filth to make it weighty enough to satisfy the rapacity of the usurer's greed.

With the drunkenness of intoxicants and fallacy, and the torpidity of licentiousness and narcotics, nations keep themselves oblivious to their moral obligations to God and his humanity. To the eye of the Almighty the present state of Christendom offers to view a dense midnight scene of brawling inebriety, with moral cowardice in control. If President Roosevelt is to distinguish himself as a genuine hero in peace-making, he must get light on the subject from the only genuine source of it—Koreshan Universology. The Prophet of this science

stands solid on its platform of divine righteousness. "Other foundation can no man lay than that which is laid."

The white stone of the science of the laws of life and immortality must be the first credential of the only legitimate arbiter of the world's peace. The promised Shiloh, the Shepherd from Joseph, the Stone of Israel, is the one peace-maker ordained of Jehovah. By his present voluntary acts incident to the creation of peace, he is letting loose the dogs of war, and a time of trouble is promised at the termination of this present evil world, such as was not since there was a nation. In the forty-fifth chapter of the writings of Isaiah the Prophet, we find the record of the Peace-maker to be sought for at the present time. Surely God is in him, and there is no other God of peace and dispenser of the Comforter.

It is time for the hungry and thirsty for righteousness to arise and seek Israel their God, and David their king, whom the Almighty promised to raise up among men, and in whom he will be found dwelling, for God dwells in the generation of the righteous. By the mouth of his holy Prophet he makes known to men the only platform of righteousness, on which their peace with him as men and nations may be made, and from which he offers them the only science which will enable them to learn war no more.

THE LANGUAGE OF THE PERFECT MAN.

Writing Evolved From Higher Means of Thought-Transmission Instead of From the Symbols of the Savage, as Generally Supposed.

WALTER BARTSCH.

THE POPULAR SUPPOSITION that man originated in the ape or chimpanzee, gives rise to the conjecture that means of communication between members of the race were at first crude and plebeian. Gestures and inarticulate sounds are said to be the earliest *media* for the transmission of thought. These are presumed to have gradually become more elaborate as time progressed. Men became more highly versed in pantomimic expression, while their means of intercourse by sounds developed into greater efficiency.

The first system of writing is supposed to have been the "ideographic"—a representation of things and ideas by means of pictures. Then came the verbal system, it is thought, after which was developed the syllabic and finally, the alphabetic system. Spoken language began, it is surmised, with interjections for the expression of sudden impulses or emotions. Then came the development of nouns to denote the names of objects. These, of course, called for adjectives to designate the specific character of things. Then arose the necessity for adjective pronouns to signify place, in order to distinguish between this or that thing.

To express being or existence and motion, it is concluded that verbs must have been invented concurrently with the first attempts at transmission of thought by means of the voice. The necessity for more facile modes of expression called for the formation of other parts of speech, as time required until, it is believed by modern grammarians, man has gained an easy, rapid, and graceful method of expression and intercourse.

Plausible as the above theory may seem, it may be

shown that it is not true. The truth of the matter is that speaking and writing are simply a digression or departure from the primitive or perfect method of thought-transmission, as it obtained in enlightened ages past. There has been a declension in humanity along all lines and departments of activity. We know that it would involve considerable time to explain, for instance, the story of creation by means of voice or pen. But we affirm that one who understands the symbolism of the pictures of the mind can read the same story or history of creation in a moment, as it were.

Nineteen hundred years ago there was a manifestation of Deity in his perfection of man in Jesus Christ. Through his function there came a baptism to the race, which will result in the evolution of the hundred and forty and four thousand Sons of God. These perfected beings will be in such harmonious relationship and so closely *en rapport* through the application of the laws of love, of which the communal life is the basis, that the thoughts of one may be seen by others of the same genus. They will impulse men along lines of higher ideals, and written and oral language will not be necessary among the more highly developed races. To them, present methods of expression of thought would indeed seem crude and undesirable.

The Gods have existed in the natural world myriads of times. Their manifestation is recurrent every twenty-four thousand years, according to the inexorable laws of cyclic development. Their function is the perpetuation of the race by means of mental conjunctive unity or absorption of those prepared for this event through processes of discipline in the lower spheres of existence. After the departure of the Gods from the natural world in periods antedating history, men began to fall away from the knowledge imparted, and lost their ability to read each others thoughts. They began to draw the pictures they saw in their own minds, upon surfaces in order to communicate to their fellows the ideas which they possessed. When this became laborious, they began to curtail their drawings into signs and symbols of the original concepts, until today we are at the very limit of digression or departure from the primitive or perfect method.

We need have no fear of the future however, for through all the period of outward decadence there has been a process of progression interior to the race, which will become outwardly manifest when the stages of retrogression are at their most extreme limitation; for progression and retrogression are simultaneous coördinates. This is by reason of the universal law of opposites, that no force can go downward except there be generated its opposite—an upward tendency. Man's extremity, therefore, is God's opportunity, by virtue of this law. While man's mentality falls from its original concept of love and fellowship into lines of divergence (for all downward tendencies are divergent), ultimating in the competitive system which drives men apart with the consequent loss of perfect means of communication, the reflex is generated which results in the heaping up of mental force of the opposite, or convergent tendency.

There is in the world today a cult, which is the direct result of the operation of these laws. It teaches the communal relationship which necessitates a religious aspiration toward a central point of convergence—the Container of divine love and wisdom who, in the discharge of his function, will shower upon those who supremely revere and obey him, the forces which have been heaped up. This will augment the bond of fellowship in an accelerated ratio until the stages of perfection are again attained and the true method of communication established.



In The Editorial Perspective.

THE EDITOR.



PRESIDENT ROOSEVELT'S COURAGE is admirable, and it is destined to become more conspicuous during his present administration. He is doing great things which his own party never thought of doing; and he is doing them without having advertised his plans in the party platform. Very few of party promises are ever realized by the people. Many a president has been elected on the basis of promises of his party. President Roosevelt stands as the President of the whole people, and he is ignoring party lines. Progressive democrats discovered that fact during the past few years; they helped elect Roosevelt, and he is admired by all parties. He has instituted a number of reforms in the face of opposition by his own party; he was even elected with Wall Street bitterly opposed to him. He has withstood the trusts, and now proposes to regulate the railroads, protect the interests of labor, and give every man a square deal—as square as possible from the basis of the present industrial and commercial systems. And he has even withstood the notorious Senate of the United States. He is fearless, bold, and courageous. He is not timid who will suddenly change the social customs in vogue in the capitol of the nation. Last year he surprised the highest classes of Washington by decrees that rendered void much of the formality observed at the White House social functions. And now he declares that he will abolish the lot of "red tape" which binds the officials of the Government to useless routine. Modern governments are terribly afflicted with the disease called "red tape," which the dictionaries define as being "the close or excessive observance of formalities and routine in the manner of conducting public business." It is so called from the frequent use of red tape in tying together official documents. And where documents pass through numerous departments, tied and untied in each by several officials, needless time is consumed. Red tape means tiresome routine and delay. It is expensive, and annoying to those whom the departments are presumed to serve. Red tape is old; the deliberate ceremony is supposed to add importance to the things done by officials; while it is obvious that the doing of the things themselves is important, not the documents, which are only means to an end. There was "red tape" in the British government in the time of Dickens. In "Little Dorrit" he said: "Of tape—red tape—it [the Circumlocution Office] had used enough to stretch in graceful festoons from Hyde Park Corner to the general post-office." In the affairs at Washington "red tape" is general. Sometimes a thing cannot be attended to without following up the intricate lines of "red tape" which run from department to department. In places it is tangled and knotted; and officials are often tripped and thrown to the floor; and documents are tied fast and delayed, when they might be immediately attended to if allowed to remain unbound. The President is tired of the tangles and knots, tired of following up the lines as they lead from office to office. He proposes to have things done in the most direct manner, immediately when necessary, and carefully and well at all times. He will standardize supplies for all de-

partments, revise department rules, enforce uniformity of salaries on the basis of service and not of political favor; introduce up-to-date book-keeping—in short, he proposes to introduce "the best modern business practice" in all the executive departments. This is rational, and the people will like it. It is a long step in the direction of *economy*, for there is economy in system. There was a great deal of noise made about civil service reform by the democrats during the first Cleveland campaign; but Cleveland never attempted anything like that now undertaken by Roosevelt, who is conscious of the fact that he represents the people, holding that his "public office is a public trust" without bragging about it. The time is coming when the people will desire still more direct methods. They will want everything more centralized, and executive authority more direct and positive. They will want everything just right, and they will want the Government to look after the rights of *all* citizens. But the people will have to be educated to desire these things effectively. They will need to be cultured along new lines. After the blasts of winter, foliage and flower do not come forth of their own accord. The sunshine is needed to revive that which is latent and dormant. Koreshan Science is the light of the rising Sun; it is the reviving and ripening influence of the new civilization.

"In all the crises in the history of nations and civilizations," writes the editor of the *Arena*, "there have arisen great prophet-souls, men gifted with the seeing eye, who by virtue of their knowledge of history, their broad intellectual grasp and their logical faculties, united with that clarity of vision that comes to those who live above the sordid and sensual life, are enabled to see the inexorable results that follow certain well-defined symptoms or causes. These men are watchers on the wall of Zion whose warning holds the potential salvation of national life." And then he dwells particularly on the effect of the messages of the Hebrew prophets on the Israelites, saving them from complete degeneration during the progress of the dispensation; and then how, all along the annals and channels of history, men have filled the office and function of prescience. All this is true—more true perhaps, than the modern mind realizes. We are approaching a crisis, not only of the nation but of civilization. Prophets and heroes arise in every crisis. Lincoln was the great American hero, but his work was national. The prophets of Israel stood out distinctly in the history of the times; their voice was from the central spheres of human and divine progress. We say, we are coming to a great world-crisis. Is there to be no great Prophet specially endowed and empowered to deliver to the world the greatest message of the ages? Is there to be no forerunner of the new civilization? Will there be no single personality to mark the termination of the old order and the beginning of the new? The modern democratic spirit presumes to look for the great things of the new order to come through the many. Modern antichrist, manifest in the various new and

old religious movements of the day, is expecting the regeneration of humanity without the Prophet, without the Christ. There is no message before the world today so important, all-inclusive, and all-potent, as that of Koreshanity. It is the message of genuine science, the science of God and his creation. It comes to the world through the office of the Prophet, whose manifest priesthood makes him the foretold Messenger of the Covenant, and whose function is distinctly Messianic. The world is slow to accept the declarations of a true prophet, slow to receive the true Messiah; but always, he is welcomed by a nucleus prepared to receive him. It is through this nucleus that the Center works to express the power of his gospel. Truth goes out to the world through various avenues, from a central unity. In the approach of a new age, eyes here and there see truth dimly; the time comes when all is gathered in the Focus of the age, the Star of Destiny, the Sun of the new day.

The march of progress is being rapidly accelerated. At the beginning of the nineteenth century means of communication and commerce between the nations differed little from those in vogue in ancient and medieval times. Invention has wrought a wonderful change in all lines of activity. The stage-coach used to be the best for passengers; now we have the palace cars moving over a mile a minute. Mail was formerly carried by stage; it is now transported by lightning express; and by means of the electric telegraph and cable, communications may be sent around the world in a few minutes. All these things are modern marvels. The world progresses at a rapid rate in lines of facility in industry and commerce. There is nothing in the theories of modern science to correspond to this manifest acceleration. The so called scientists are no nearer the truth today than they were centuries ago. Has there then been no advancement in the world of thought? We answer that there has. The most wonderful things have been revealed, the greatest discoveries made. They will astonish the world more in time to come than at present. The mysteries of life have been unveiled, the problems of the universe solved. Accurate science has come to the world, and the most wonderful character ever presenting himself for recognition by the world, is on the eve of triumph. The forces of his movement are accelerating; the progress of the man himself is in advance of all that is seen in the world of modern activity; he is a Star more brilliant than any other in the firmament; a Sun risen to illumine mankind. Neither he nor his system belongs to the order of modern science; and yet all that is progressive in modern thought has been derived from his sphere. In time to come, modern science will be looked upon as the stage-coach and the tallow candle; while Koreshanity will be accepted as the lightning express, the electric telegraph, and the arc-light in the realm of all genuine human progress.

Our attention has been called to newspaper dispatches relative to the distance at which a ship was observed at sea. The dispatches are about a year old, but that does not change the character of the facts observed; the same facts would be

apparent today under the same conditions and relations. We quote from one dispatch as follows: "A large ocean steamer was observed yesterday to be on fire about 30 miles off Eastport, L. I. Attention was first attracted to her about 3 o'clock yesterday afternoon, through great volumes of smoke rising against the sky. She was too distant to discern the outline with the unaided eye, but through powerful glasses from a high position, the shape of the large steamer was vaguely made out." The dispatch does not state the altitude of observation; but we do not think that there is any look-out point on the coast of Long Island that is over 200 feet above the sea-level. It is altogether likely that the observers were at a much lower altitude. From a point 200 feet above the sea, the horizon would be about 17 miles distant; and of course, if the horizon were but the apex of a bulge of water between the observer and the steamer, there would necessarily be a curvature downwards, if the earth were convex, from the horizon to the vessel—a distance of 13 miles. The amount of curvature from the tangent line of vision at the horizon, for 13 miles, would be about 112 feet. In other words, the hull of the steamer would be 112 feet *below* the line of vision, and the entire vessel would be utterly invisible to the eye aided by the most powerful telescope, from an altitude of 200 feet. But the vessel *was* visible; therefore, there was no convexity intervening between the eye and the steamer, and therefore the surface on which we live is *not convex*. We have demonstrated by direct processes that it is *concave*.

The teamsters' strike in Chicago is developing a number of inevitable things. It is becoming more and more apparent to the most casual observer that it is the determination of the labor leaders to abridge the rights of all classes of workingmen who do not choose to join the unions. The right to employment wherever and whenever one chooses, is inalienable. The effort of the unions to destroy this right will react with terrible effect upon all those allied with the forces of the tyranny of the labor leaders. There are indeed very few labor leaders who have the best interests of their following really at heart. They are as ambitious and greedy as the millionaires, as corrupt as the hoodling politicians. Their corruption is made apparent in a number of instances in Chicago. We hope that their character may be revealed in all its rottenness—not that there is hope of reform of their following through methods in vogue, but that many people who favor the work of the unions and who need to be enlightened by means of the Universology of KORESH, may be apprised of the real moral status of these unphilanthropic creators of disturbance, incitors to riot, and breeders of anarchy. We are greatly in sympathy with the laboring classes; we are interested in the lifting of the curse of labor from them. They need to be saved from the oppression of the wealthy classes; but no less do they need to be delivered from the tyranny of the leaders of the labor-unions.

The modern world is characterized by rapid changes; we are in a period of transition; there is naught of permanence in the old institutions, because their end is at hand.

The Open Court of Inquiry.

THE EDITOR.

Eternal Life and Consciousness.

"If the ascending part of Jesus Christ entered into the sphere of eternal life, is it there to remain without change, throughout all coming eternity? This is something I cannot fathom. To say that 'the most interior world is numerically perfect, and cannot be added to nor taken from,' and yet declare that something that was not there could enter it to ever after remain without change, does not seem to me to be in harmony with the doctrine of universal repetition. Have you a word of explanation?"

One of the most difficult things for the modern mind to comprehend is the Koreshan conception of eternal life and consciousness, with all the factors of its attainment by members of the human race, and the laws and principles of the maintenance of that life and consciousness in the most interior sphere of the human mentality. And yet it seems to us that the problem is comparatively simple and its principles easy to grasp, if the mind is not filled with the gross misconceptions of what constitutes life and consciousness.

Jesus the Christ so overcame the powers of death as to not only plant his descending life in the human race for the regeneration of himself, but also to become absorbed as to his *ascending* life, into the realm or sphere of eternal life, when and where he entered into indissoluble unity with the Father, even sitting in his Father's throne. When Jesus attained to eternal life, he attained to that condition which is in itself eternal; and consequently he attained to *eternal* consciousness; and because he did so, his inheritance is without end, and he will never depart from that sphere into which he entered; else the life he attained could not be eternal, neither the consciousness into which he was absorbed.

The fact that the most interior sphere is numerically perfect, and the further fact that those who attain to the consciousness of eternal life, "go no more out," but remain therein eternally—so far from being out of harmony with the doctrine of *universal repetition*, properly understood, is in harmony with it, and absolutely essential as the prime center of all impulses of descent, through which alone could expression

be possible. Let us see if we cannot make the point comparatively clear, even to the materialistic mind.

Man as we know him is an organism; he possesses what he terms life, and he maintains that life and its coördinate consciousness, by appropriation of food, water, and air. He is constantly taking in substances, and as constantly eliminating substances; and yet his consciousness and his identity remain the same; and while it is true that the substances of what he appropriates are precipitated, it is also true that he takes something from what he appropriates that does *not* descend, but remains with and in him. What is it?

It is that essential element of vitality which conjoins with his own life; it supports him in its mental and physiological activities and functions. Yet the substances which conveyed to him the essential elements of life do not remain; the substances are transformed, their identity and former character are lost, because they are yielded up to the life and consciousness of the man. Something remains with the man that came with the substances appropriated—something that entered with the substances appropriated, but did *not* depart with the substances eliminated.

Yonder star is the same throughout the centuries, shining with the same brilliancy, and possessing the very same magnitude that it had thousands of years ago. It is a point of combustion; that combustion is of a certain intensity. It possesses a certain character, and its activities are the same continually. What perpetuates the specific character of that star? The entrance into it of specific qualities of physical spirit. Its own and specific kind of alchemical consciousness is maintained by the constant inflow of physical spirit which it continually attracts and absorbs. It is also constantly eliminating substances; but the substances eliminated are not the same in quality as those absorbed, else there would be no activity in the star. Because there *is* activity, transformation takes place, and the star extracts, as it were, the essentials of activity, the es-

entials of its own kind of consciousness, from the substances entering its vortex; and its character is perpetuated in activity, and not in substance retained, for it retains none; yet the star itself is the same from century to century. The substances entering the star convey to it that which never leaves it. It is experience and essentials of persistency; it is essential potency and possibility through the essentials of activity.

God in the interior sphere is eternal as to life and consciousness. At stated periods he appropriates man, perfect man. His life is maintained by eating, by absorbing the substances of life and mind. Yet God is continually precipitating substances from that sphere; but he is losing nothing of his life; neither do those who enter that sphere ever leave it, because they are made one with the Almighty, and become as eternal as himself; they do not lose their identity, but the substances which are appropriated are in time thrown off—and thus the operation of the law of universal repetition is made possible, through expression of substances which were in the interior sphere. But the consciousness of the egos that enter it never ceases, never changes, nor is their identity ever lost. Thus the substances of Deity are continually changing, but his consciousness is eternal; for his consciousness is maintained by absorption of conscious beings from beneath; and the Almighty thus perpetuates the consciousness not only of his being, but the consciousness of the whole universe.

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Literal Interpretation of the Bible.

"If the beast with seven heads and ten horns that John saw, and the seven thunders that he heard, etc., are to be taken figuratively, by what rule of interpretation can it be definitely determined that the 144,000 he saw standing on Mount Zion were (or are to be) 144,000 literal and actual personalities?"

Koreshanity interprets the whole Bible literally. The Bible means just what it says, and in the way that it says it; but it may never mean what it is only *supposed* to mean. The modern mind misapprehends the character and

use of symbolism; and so in reading the Bible or any other book written in the language of symbolism, some parts are taken "figuratively," and some parts "literally." No two modern Christians interpret the Bible alike, for they "put different constructions" upon its contents. They have no rule or guide of interpretation.

The only way to understand the Bible literally is to get the basis of understanding of it—the science of the universe. No one can comprehend the meaning of various things in the Bible without knowing the character and meaning of the symbols employed, as they obtain in the kingdoms of the cosmos. Koreshanity does not accept the different descriptions as figurative, according to the common acceptation of the term. Everything that the Bible describes is real in some plane or sphere of life and mind; but the modern mind is so materialistic that if it is conceived that the Bible must be interpreted literally, the endeavor is to apply the words to the objects which constitute the symbols, believing that the symbols are the things meant, and not the things for which the symbols stand as expressions.

In the Bible, men are described in connection with symbols. We have seen people who considered that God, the Christ, angels, etc., in the Book of Revelation, are to be taken "figuratively," the same as the beasts, waters, and various other things. The question is concerning the 144,000 Sons of God. Are they real men to become manifest, or are references to them to be taken as symbolic of something else? Why should it be questioned that they are actual personalities? The perfect man belongs to the highest kingdom of the universe; he possesses that life which is susceptible of being expressed in the language of the symbolism of the kingdoms beneath him. The various symbols stand for what may obtain in humanity, as to states, conditions, factors of progress, etc., in both the natural society of men and the spiritual realms of man. The perfect man himself is not the symbol of anything higher than he himself contains. The man is the reality.

There could be no spiritual activity without embodiment, without matter. There could be no 144,000 spiritual

beings if there could not be 144,000 personalities. The men who stand on Mount Zion are men who have attained the height of perfection. They are literal, natural men because the perfect spiritual and celestial spheres of life must have a pediment of expression, and they find it in the spheres of the divine-natural life in the 144,000 Arch-natural personalities.

Suppose one is reading a book descriptive of various classes and characters of men; and one should find anarchy described as a loathsome, thousand-legged monster that threatens the stability of all present institutions. One would scarce suppose that there existed in the natural world a monster corresponding to the description. But the mind would conceive that anarchy in reality, would in itself answer the description, and conclude that in the human world the great destructive force called anarchy in reality assumes the form of such a monster. And the intelligent mind would use discrimination; there would be no conjecture as to whether the men and women mentioned in relation to the monster were literal and actual men and women, or only figures of speech; and yet one might ask, By what *rule* of interpretation may it be determined that the monster has no existence on the plane of animal life, and that the men and women actually exist on the plane of human life. No rule of interpretation is needed. There is needed understanding simply.

That the 144,000 are to be actual and natural men is a subject of determination from a scientific analysis of processes of evolution of divine life. One Man was manifest to the world nineteen hundred years ago. He planted himself in the race for his regeneration and the salvation of those with whom he came into conjunction. His planting gives promise of the manifestation of men like himself, at some period of the progress of humanity. They are destined to appear on the stage of human activity when the cycle of regeneration is completed—in the harvest of the divine sowing.

The divine Seed will reproduce its kind; the Man multiplies himself into Men. When they appear they will stand on Mount Zion, in the state of perfection. And how many will there

be? 144,000, because 144,000 is the perfect cube of divine life. Between the time of the sowing of the Seed and the manifestation of these Men, the things described in the Book of Revelation occur in the order of the progress of the divine life during the dispensation. The things seen and heard by John were realities, but not on the plane of the animal and mineral kingdoms of the cosmos. Koreshanity is the literal interpretation of the Bible, because it is the scientific interpretation, which is the letter of the Word.

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Poor, Rich Mr. Rockefeller!

Poor, rich Mr. Rockefeller! It is hard enough to be dissected by Ida M. Tarbell, to be investigated by the Federal government, to be hauled over the coals in the courts, to be attacked in the pulpits, to be lampooned and caricatured in the newspapers, and have the money which he gives to charitable projects described as "tainted." But all these things, are, after all, endurable.

To be subjected, however, to such a weak, flabby, puerile defense as that which, at great length has been made by

(Continued in middle column, next page.)

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The Guiding Star

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10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

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Robert S. MacArthur, caps the climax of that misery which Mr. Rockefeller's wealth has purchased for him. He may well have said after reading Dr. MacArthur's eulogy: "As for my enemies, I can take care of them: but the good Lord defend me from my friends!"—*Wall Street Journal.*

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

Steps in the direction of peace between Russia and Japan the past week have been slow. Nothing more has been done than merely arranging for a peace conference, which may not convene until September. The important point is the choosing of Washington as the place of meeting, which is a tribute not only to the American Government, but to the President, who has been instrumental in getting the belligerent nations to agree to appoint representatives to discuss peace terms. It is thought in some circles that the plenipotentiaries may be empowered to conclude peace.

In the meantime, the Japanese army under Field Marshal Oyama, has been making preparations for general attack on the Russian army in Manchuria. Japan desires to deal a lasting and effective blow to Russia before an armistice is agreed upon, thinking it will facilitate peace, or rather the sooner bring Russia to terms. However, it is believed that President Roosevelt will call a halt in Manchuria, and demand that the armies await the results of the present movement in the direction of peace.

Investigation lays bare a scandal in the British war office; but investigators say their work was so hampered that they were unable to reach the guilty men in high places.

A little war cloud hovered over the horizon of France and Germany over affairs in Morocco; newspapers say that a great war has been averted through diplomacy.

Big decrease in liquor consumption is reported in London. Temperance workers rejoice at the passing of the old custom of drinking at bars.

Norway secedes from the Swedish government through action of the Storting. Sweden concludes, after discussion, to let Norway go in peace.

Happenings In America.

General Maximo Gomez, hero of the Cuban war, passes away at Havana, aged sixty-nine years. It is said that on the day of his death there was received for him the Cuban government's check for \$100,000, voted by the Cuban Congress in recognition of the heroic service of the General in behalf of Cuban independence.

The teamsters' strike at Chicago is still unsettled. In the meantime, corruption among labor leaders is exposed; the grand jury finds direct evidence of payment of

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strike graft. Rival firm of Montgomery Ward & Co. is said to be involved in a union plot, and may face true bill for strike murder.

Paul Morton, secretary of the navy, accepts offer of chairmanship of the board of directors of the Equitable Life Insurance Company, and is now concluding his duties as secretary.

The war game ended in Hampton Roads last week, with splendid naval demonstration, as well as manifestation of the strength of land forces.

Robberies and blackmail by newly appointed police, in relation to the teamsters' strike at Chicago, alarm commanding officers.

Fatal wreck occurs on the Western Maryland railroad; 30 people are said to have been killed, and many more injured.

Excessive heat prevails in northern cities, and many prostrations are reported.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Arena.—The June issue of the Arena contains a strong and varied table of contents, and will appeal to thoughtful minds everywhere. B. O. Flower's "Frederick Oppen: A Cartoonist of Democracy," is of special interest, illustrated by numerous cartoons by the famous artist. "Rise, Mighty Anglo-Saxons," is a stirring poem by Katrina Trask; and "In Prison and Exile" gives the experience of a Russian student. The matter of the story of these experiences is edited by Dr. Howard, to whom the student, with a broken down nervous system, as a result of his exile, related the facts. "Commerce in Latin America," and "Facts and Figures About Transportation," are good articles. In addition to these are other papers, with the usual editorial and book reviews, the whole making up an attractive number. Albert Brandt, Publisher, Boston, Mass.

Health-Culture.—"Living in Tents" during the heated season, by Eugene Christian, contains a number of excellent suggestions, and the article is attractively illustrated. "Some Curiosities of Medicine" is a basis of information as well as amusement. Among other articles we notice, Causes of Disease, Dietetic Don'ts, the Corseted Woman, and How to Secure Sleep. The entire number is good. 10 cents per copy. 151 W. 23d street, New York City.

The Liberator.—"Proclaims the freedom of health," liberation from the tyranny of the medical profession. The June number is quite good, there being a number of articles of exceptional interest. More Appendicitis Quackery, How Smallpox is Communicated, and A Study of Sex, may be specially mentioned. Send 5 cents for sample copy to The Liberator, 1114 21st avenue, Minneapolis, Minn.

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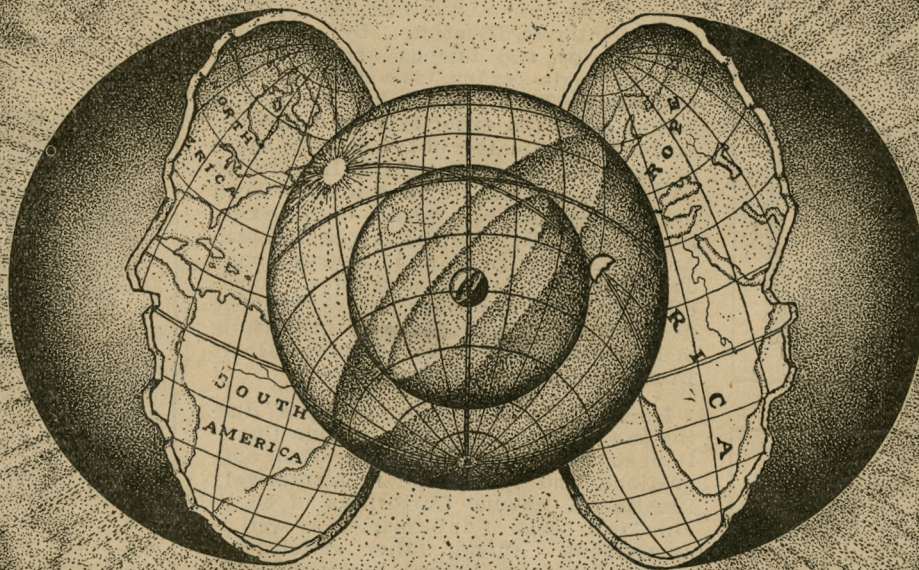
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Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., JULY 4, 1905.

NUMBER 4.



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